

Christian Secretary.

HARTFORD, FRIDAY, JULY 24.

The Armenian Persecution and Bishop Southgate.

A late number of the New York Observer contains an official document, signed by the Rev. Messrs. Goodell, Dwight, Schaufler, Homes, Hanlin and Wood, resident missionaries of the Am. Board at Constantinople, relative to the persecutions of the evangelical Armenians. It appears by this letter that the Patriarch has denied, in the Journal of Constantinople, under his own signature, having excited any persecution, or done anything beyond the simple exercise of his spiritual functions. The missionaries, in the first place, state the following facts:

"Now the prominent facts in this persecution are such as the following, which we presume the Patriarch will not deny, however he may account for their origin or existence.

1. At least 35 individuals in Constantinople alone, called by the Patriarch "new sectaries," and by themselves called Evangelical Armenians, but generally designated Protestants, have been forcibly ejected from their trades or shops, and restrained from pursuing any means of a livelihood.

2. Sixty-seven persons of the same class have been forced to quit their relations, or hired houses, or houses which were their own property, and being exposed as vagabonds to be taken up by the police and committed to prison, were only able to find shelter in houses provided for them in Pera, and Galata, by the charity of Europeans.

3. In Constantinople and other cities during the last year, 30 or more persons of this same class of "Gospel readers," have been either exiled, or imprisoned, or bastinadoed with no other crime charged upon them than their faith.

4. In various places, including Constantinople, the houses of these same persons have been invaded by mobs, headed by the Armenian superintendents of the wards, or church constables, or even by priests themselves, the houses stoned, property destroyed or thrown into the street, or individuals hauled off from them to prison, amid the shrieking and fainting of females.

5. Many husbands and wives have been separated from each other under threats of additional exposure; parents called upon to disinherit their children, and every degree of intercourse between the nearest relations has been most absolutely interdicted, however dependent they may have been upon each other for support.

6. The shops and goods of these persons have been accused, as well as the persons who might have intercourse with them. Persons have been forbidden to purchase the stock of goods of the anathematized; debtors have been released from their obligations to pay them their debts, and thus persons who were gaining an independent and peaceful livelihood have been reduced to poverty. These distresses have been heightened by orders from the Patriarchate to the baker, not to furnish bread, to the butcher, not to furnish meat, and to the water-carrier, not to bring water—the Patriarch thus severing the ties of society and humanity, doing all that lay in his power to starve them to death, and he might have succeeded if there were no Mussulmen and Jews in the land to sympathize with them."

The following are quoted as specimens of the persecutions which these men have been obliged to endure:

"As specimens of these persecutions we will briefly relate two of the most recent. In Trebizond, on the first of April, where these heretics or Evangelical Armenians have been hunted like wild beasts by people with weapons of death in their hands—a respectable pious Armenian received 120 blows on his feet at the episcopate, some of them given by the acting Bishop himself. He was then thrown into prison, his thumb bound tight behind him, to produce the pain of a thumb-screw, and the floor of his dungeon was inundated with water. He was then tied by a rope in such a position as to deprive him of the poor comfort of lying down or sitting down in the mud beneath him. He was left in this condition for 24 hours without food, and was finally released and pardoned by signing the Patriarch's idolatrous new confession of faith."

In Erzrum at the same period one of these "heretics" was beaten in the chamber of the Episcopal residence by four men, two beating his body, and two plying the bastinado upon his feet, and when he exclaimed that he was unworthy to suffer thus for Christ, a priest in his zeal stamped upon him in his face till the blood gushed out at his nose and mouth, and ran upon the floor. He was soon after placed in the door-way and told to choose between being given up to the infurited mob collected before the door and signing this same confession. He signed and was free from further persecution."

The missionaries say that whenever any one of these persons, either unable to endure the tortures or sufferings to which he was subjected, or preferring his worldly interest to peace of conscience, has submitted to the Patriarch, by subscribing the new and idolatrous confession of faith which he has drawn up, he has been immediately restored to all his rights; proving conclusively that his only offence was a spiritual one.

Anathemas were proclaimed by the Patriarch Sabbath after Sabbath, for the space of two or three months, till he seemed to make the house of prayer a house of cursing, and the populace was excited to commit the outrages hinted at by such phraseology from the New Testament as "perishing without mercy," and "cast into the fire." In every case where it could be done, the temporal penalties followed on the very Monday after the Sabbath when the individual was excommunicated. The anathemas were equivalent to depriving the person anathematized of every means of procuring a living, and often subjected him to the most cruel tortures. Cases have occurred where such persons have complied with the Patriarch's demands, and they were immediately restored to their rights.

They then quote the following letter from Bishop Southgate, published in the Church and State Gazette, April 24, 1840.

To the Editor of the Church and State Gazette.

Sir.—I am submitting the following document for publication, it may be necessary to say a few words by way of explanation. Sundry reports have been sent to England of an alleged "persecution" by the Armenian Patriarch of persons subject to his jurisdiction, for holding "Protestant" and "Evangelical" sentiments.

The design of the Patriarch in the letter which I have had the honor of receiving from him, was simply to declare first, that there has been no persecution; and secondly, that the discipline which he has felt bound to exercise has been in conse-

quence of attempts to disturb the unity of the church. I can bear testimony to the extreme mildness and forbearance with which he has treated the disaffected, and that his action has had no reference to the alleged causes. The sentiments of the disaffected are as much at variance with Anglican Protestantism as with the principles and canons of the Oriental church. They are I believe a mixture of infidelity and radicalism, destructive to every thing like church order and primitive truth. The Patriarch has expressed no judgment upon Protestantism, nor do any of his acts contain an allusion to it; it would have been foreign to his object to have done so. His design was merely to treat a difficulty in his own church upon the principles and according to the canons which it recognizes. I can not but think that the attempt to create sympathy in Europe for the seceders is ill-judged and dangerous. It is an attempt to injure a church with which we have no sympathy, and a master in which we also recognize. *No one has been persecuted.* I say this after an elaborate and patient investigation of every instance which has come to my knowledge in which such an act has been asserted. The Patriarch has sought only to remove from the church altogether those who would not remain peacefully in it, and to restore those who were wandering but not lost. He has made every concession that an Anglican Churchman would be disposed to ask, and has avoided the use of power to imprison and to banish, which is conferred upon him by the Turkish Government. I remain, Sir, your most humble and obedient servant,

HORATIO SOUTHGATE,

Bishop of the Am. Epis. Church in Turkey. P. S. I ought to add that the following letter was written at the Patriarch's own suggestion, after he had answered orally and satisfactorily all my inquiries.

The missionaries refer to their own statement as a complete refutation of Bishop Southgate's letter. "We know from many witnesses, say they, that the Patriarch pretended that all his meanness had the approbation of the American, or, as he sometimes called him, the English Bishop—but we never should have believed that Bishop Southgate would become himself the most forward witness to testify of his own approbation of their meanness." A single extract from the comments of Bishop Southgate's letter, will show pretty conclusively, we think, that he not only been familiar with the Patriarch, but that he has been accessory to these inhuman persecutions.

"We see no ground, from Bishop Southgate's letter, to infer that he can ever have exhorted the Patriarch to abstain from persecution, or has protested at all against his course, since he not only applauds the Patriarch's mildness and forbearance, but also pointedly denies that there has been a single person persecuted. Still we do not suppose Bishop Southgate would venture to declare the dark and noisome atmosphere of dungeons, the clank of chains, the lash of torture or the groan of suffering to be fitting means for the edification of the church of Christ, and yet by his vouching for the "mildness and forbearance" of the Patriarch's course, with which he professes to be well acquainted, he is directly pleading, like some graduates of Oxford, in favor of persecution on the ground of maintaining the unity of the Church." If Paul, when beaten 40 stripes save one, was a man persecuted for his faith, what name is to be given to the 80, 100 and 150 blows received by men for testifying as Paul testified for the faith once delivered to the saints? But Bishop Southgate says "no one has been persecuted;" yet unfortunately for his assertion the Patriarch himself admits that there has been persecutions, as manifested by the letters he has written to the Armenian Bishops at Erzrum and Trebizond, commanding them to cease from such acts, although he denies that they are his own acts. Still again, as proof that there has been no persecution, Bishop Southgate urges that he has "elaborately and patiently" examined every case of declared persecution. Such an elaborate examination implies, of course, the hearing of both parties. But we can avouch that of the seventy persons in Constantinople alone, who declare that they have been suffering persecution for conscience' sake, he has not as yet collected a single testimony directly from one of them, or so much as conversed with one of them since this persecution commenced—all that he knows, therefore, is from the Patriarch and his friends, and what that testimony is worth the evidence contained in this document shows;—and how can he call such an *expert* examination, an "elaborate and patient" one?

We cannot believe that the Episcopalians of this country are willing to sustain such a man as Bishop Southgate at Constantinople, for such purposes as those in which it seems he has been pretty actively employed. The persecuted Armenians, he says, "are a mixture of infidelity and radicalism;" the missionaries say they have received their religious instruction from them, and are in Christian fellowship with them; of course, Mr. Southgate pronounces the religion of the missionaries of the Am. Board "infidelity and radicalism."

Departure of the Missionaries.

We announced last week that Dr. Judson and his coopeers had sailed from Boston for their destination in India, and intimated that further particulars might be given this week, but on opening the Boston papers we find that there are but few particulars to give. The exercises were of the simplest kind. In the forenoon of Saturday, the 11th inst., the missionaries with their friends assembled on board the ship Faneuil Hall, when an original hymn was sung by the company, and prayer offered by Rev. A. D. Gillette, of Philadelphia. The company then passed round to shake hands with the missionaries and to bid them farewell for the last time, and in a few moments the ship swung off from the shore, and bent her course towards the point of her destination, the missionaries standing in a group on the most elevated part of the deck, waving their handkerchiefs in token of farewell, in answer to similar greetings from the crowd on the shore.

We intended to have copied from the Watchman, from which we gather the above, the hymn written for the occasion by Mrs. Edmonson, but we find that our columns are already full, and we are compelled to omit it for a week and also Mrs. Judson's "Word of Farewell," published in the last Refector.

The number of missionaries that have sailed during the present month is fourteen—seven from New York and seven from Boston.

RESIGNATION.—We learn from the New York Recorder that the Rev. E. L. Magoon has resigned the pastoral charge of the 2d Baptist church in Richmond, Va. Mr. Magoon's anti-slavery principles are a little too ultra, we presume, for the members of the 2d Baptist church in Richmond, and rather than "give up slavery" they have "given up E. L. Magoon."

Missionary Sketches.—No. 14.

There are many who will read this sketch that remember BENJAMIN R. SKINNER. He was born at Granville, (Ms.) Jan. 7, 1803, and was the son of Rev. Ezekiel and Mrs. Sarah Skinner. From a youth he was instructed in the principles of religion by a kind parent, who endeavored always to instill the principle, and then introduce means by which the principle could be brought into practice. The value of such early instructions was regarded in mature years as invaluable by the subject of our present sketch. Mr. Skinner was a youth of an unusual lively disposition, and yet with all this he acquired a strong propensity for reading; and though young, he was always drawing some practical benefit from what he read. Oftentimes after reading the memoir of Brainerd, he would imagine himself in that missionary's place, telling the "untaught Indian" of the Way, the Truth and the Life;" and thus, imperceptibly, a spirit was forming within which in after years made him a bright ornament in the church. The wise counsels of a father had early directed his mind to the truth, but removed a beloved and useful brother from a field demanding laborers, and where prophecy is yet to be fulfilled. But God's ways are not ours. Let us not judge, but look on and adore. "For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face."

W. M. S.

Brooklyn, (L. L.) July 20, 1846.

BR. BURR.—Brooklyn, as you are aware, is a sort of appendage to the crowded and bustling city of New York, and a most delightful appendage it is, being situated on the heights overlooking the city of New York and Long Island Sound, and finely ornamented with forest trees, gardens and shrubberies. It already contains a population of some six thousand, rapidly increasing. Many of these are merchants and professional men, doing business in New York, and having agreeable residences, where they can enjoy quiet, and fresh air. The buildings generally look well—some of the public edifices have a fine appearance. The churches are recommended to the attention of the Society. The Sabbath evening previous to the meeting of the Convention last, was a special prayer for the Divine presence and blessing to attend them at that anniversary.

WESTFIELD, July 14, 1846.

MESSRS. BURR & SMITH—Will you favor me by giving the following notice a place in your paper?

Your truly,

N. M. PERKINS.

Hampden Co., Mass., Missionary Society.

This Society, auxiliary to the American Baptist Missionary Union, held its first annual session with the 2d Baptist church in West Springfield, (Ireland Parish,) on the 23d and 24th of June. A discourse was delivered on the evening of the 23d. The following day, the attention of the Society was principally directed to the determination of its future course, as to the best method of appropriating its funds. Pertinent and brief addresses were made, manifesting a desire that the efforts of this Society might meet the approval of the Great Head of the church. A resolution was passed, directing the Managers to secure as soon as practicable, a mission already in the field, or a new one, to be supported by the Society.

This Society, organized the last fall, promises success and efficiency. The removal of many of the pastors from the churches of the county, has affected it and other kindred organizations. Yet from the amount of money contributed, and the spirit evinced, the hope is held, that it will concern and increase the efforts of the churches, and infuse a larger benevolence and a more vivid conception of the spirit of the Gospel and the obligations of its believers.

The next session will be held with the 1st Baptist church in West Springfield, (Agawam.)

Short and Long Sermons.

A pastor of one of the churches in this city, last Sabbath, which it will be remembered was oppressively hot, so far consulted the wishes of his congregation, as to preach two very excellent, but short sermons; the morning discourse being but twenty-eight, and the afternoon some few minutes less in length. The other services were proportionately short. For this consideration, the pastor received the sincere thanks of his parish, with the compliment, that he had one very desirable qualification for his office, *common sense.*

Another preacher, near by, detained his hearers until a quarter past twelve in the morning, and as unreasonably long in the afternoon. If he had mingled with the people as they retired from the morning service, he might have heard something like the following: "How strange it is that ministers havn't more good sense. Why in the world will they preach a sermon an hour long, with the thermometer at scalding heat. I thought I should have died before he got through. Neighbor T., are you going to meet this afternoon?"

"I rather think not. I came so near evaporating, before the benediction was pronounced, that I shall hardly venture to go through another such process to-day."

"I think you had better go, for our minister is going to preach upon the creation, in which, probably, some account will be given of the fall of man, the deluge, the offering up of Isaac, the wanderings of the children of Israel, a synopsis of the Psalms, with a dissertation on the prophecies of Isaiah, the captivity of the Jews, with passing comments on the 9th chapter of Daniel, the introduction of the christian dispensation, the destruction of Jerusalem, with a brief statement of the progress of the church, from that period down to the present time.

"If the weather should be cooler, some other topics which naturally belong to the subject of the creation may be discussed."

D. D.—The degree of D. D. was conferred upon Rev. JOHN O. COULES, of Jamaica Plains, Mass., by the Georgetown College, Ky., at its commencement.

Execution of Potter.

The New Haven papers contain full details of the execution of Potter, who was hung in the jail yard in New Haven at half past two o'clock P. M. on Monday last. Three military companies were on duty to prevent disorder on the outside of the yard. An immense number of citizens collected to catch a glimpse of the prisoner, but only about one hundred persons were permitted to witness the execution, which the law says shall be private.

The prisoner was attended by several of the clergy of New Haven, and by Rev. Mr. Thompson of New York, formerly pastor of the church in New Haven of which Potter was a member. At two o'clock he was led into the yard, and having signified his wish to address the assembly, he was permitted to speak. He commenced by alluding to the trying circumstances under which they were assembled, and then at once alluded to the causes which had brought him to his melancholy end: said that the first step in his downward career was when he visited the wretched place near the railroad. He then went on for some time to warn young men against such places—thought it strange that the affliction which had been brought upon him, had not had a tendency to annihilate them.

He spoke of his father—said he was not his right mind when he last visited him—he feared he would go down to the grave in sorrow. The prisoner here evinced considerable emotion and paused for a few moments. Again spoke of those awful places which had been the cause of his ruin—requested that they might be annihilated, and then once more appealed to the young men to beware of them.

He then addressed his impenitent friends—said he would not "swap situations with them," &c.—When he had finished, the Rev. Mr. Cleveland offered an earnest and affecting prayer, during which Potter continued sitting with his face resting in his hands. After prayer he spent a moment in conversation with Mr. Cleveland, and then taking his hand bade him farewell. At half past two, the bandage having been drawn over his eyes, the rope adjusted, and his arms bound behind him, the Sheriff and Deputies left the platform. He stood firmly in his white robe, and gave every indication of complete self-possession. In a firm and clear tone of voice he said, "Dear Saviour, into thy hands I commit my spirit." The platform fell. In thirteen and half minutes he was pronounced dead by two physicians, Dr. Jewett of New Haven, and Dr. Parker of Wallingford.

Rev. Pharcellus Church, of Rochester, sailed from New York for Liverpool, on the 11th instant. He goes out as a delegate to the meeting of the Evangelical Alliance, to be held in London.

The corner stone of the new building of the American Tract Society, corner of Nassau and Spruce streets, was laid on Monday last.

TEMPERANCE LECTURE.—Smith, the original "Razor Strop Man," is to lecture on Temperance at the City Hall on Sunday evening next. We hope that an effort will be made to get out the drinkers on the occasion. His temperance lectures are as popular as his razor strops.

execution, Dr. Croswell of the Episcopal church, administered the Sacrament to him in the prison hall,—his father and mother and sister being present.

STONINGTON UNION ASSOCIATION.—We

have received a copy of the Minutes of this Association, but as we have already published from a correspondent a pretty full account of the meeting, it is not necessary at this time, to enter into particulars.

From the Minutes we learn that there are 12 classes;

15 ordained ministers; 5 licentiates; and 152 members.

There has been 282 baptisms, and a net gain of 170 members during the past year.

Resolutions were adopted in favor of Par-

ishions, the Bible Society, and Domestic Mis-

sionary Society. A resolution in behalf of the last named society, earnestly requesting all the brethren to co-operate in the important work of sustaining the missionaries, was ably sustained by Elders Smith and Shaler, and unanimously adopted.

The first Monday in January next was named as

a suitable time to be observed as a day of Fast-

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and the churches are recommended to observe the day for this purpose; and it was also recommended that the Sabbath evening previous to the meeting of the next Convention be observed as a season of special prayer for the Divine presence and blessing.

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PERVERSES TO ROMAN.—The Rev. Henry Major, late rector of the Episcopal church of All Saints, Philadelphia, was received into the communion of the Roman Catholic church, on Tuesday the 25th ult., and has since been appointed Professor in the Theological Seminary of St. Charles Borromeo.

A friend in Baltimore writes to us under date of July 6th: "The Rev. Edgar P. Wadham, Deacon, Missionary to Ticonderoga, New York, yesterday read his renunciation of

